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## **al-Jildakī**

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Ṣāliḥ al-Shadhīr, *al-Taghayyur al-muṣamīʿ ind al-Ḥawālīqī*, Cairo 1422/2002; ʿAbd al-Munʿim Aḥmad al-Tikrītī, *Abū Manṣūr al-Ḥawālīqī wa-āthāruhu fī l-luḡha*, Baghdad 1400/1979; Muṣṭafā ʿUwayḍa, *Abū Manṣūr al-Ḥawālīqī wa-juhūdahu fī l-luḡha*, Amman 1414/1994.

REINHARD WEIPERT

## al-Jildakī

ʿIzz al-Dīn Aydamir b. ʿAlī **al-Jildakī** (fl. mid-eighth/fourteenth century) was a prolific author of works mainly on alchemy. Although he is considered “one of the greatest scholars of the Islamic cultural sphere” (Ullmann, *Natur- und Geheimwissenschaften*, 237) and “one of the greatest of the medieval Arab alchemists” (Hill, 339), facts about his life remain scarce, and his works are not yet available in reliable editions. He was probably an Egyptian-born descendant of Turkic *mamlūks* (Harris, 556), so his name should be given as al-Jildakī rather than the Persian form Jaldakī, as suggested by Henry Corbin (Corbin, 67; Artun, 29, n. 51). He worked in Cairo, Damascus, Alexandria, and Gaza and composed his earliest works in Cairo before 737/1336 (MS Hyderabad, OMLRI, Kīmīyāʾ 53, fols. 1b, 22b). At that time, he had already been studying alchemy for more than seventeen years and travelled to learn from scholars in Iraq, Byzantium, the Maghrib, Egypt, Yemen, the Ḥijāz, and Syria before meeting his principal teacher, whose name he does not mention, and who initiated him in the secrets of alchemy (*GAL*, 2:138–9, *GALS*, 2:171–2; Holmyard, 47). He was strongly influenced by the alchemical corpus attributed to Jābir b. Ḥayyān (fl. second-third/eighth-ninth century?) but also had an interest in the allegorical trend

of Arabic alchemy, for example, in the works of Ibn Umayl (Ullmann, *Natur- und Geheimwissenschaften*, 238). His knowledge of practical chemistry should not, however, be underestimated (Holmyard, 48, 51–2).

Most of his works are commentaries on alchemical texts, including excerpts, sometimes long, of previous works (Holmyard, 48, 50–1; *GAS*, 4:45, 49–50, 57, 65, 69–70, 96, 107, 117, 119, 237, 247, 250, 252, 266, 275; Ullmann, *Natur- und Geheimwissenschaften*, 238). He commented on works attributed to Hermes, Apollonius of Tyana (fl. first century C.E.), a certain Biyūn al-Barhamī (“the Brahman”; dates unclear), ʿAlī b. Abī Ṭālib (d. 40/661), and Jābir (fl. second/eighth century?), as well as on works by Dhū l-Nūn al-Miṣrī (d. 246/860), Ibn Umayl (fl. probably first half of the fourth/tenth century), Abū l-Iṣḥāq Ibn Tammām (fl. end of the fourth/tenth century), and al-Sīmāwī (fl. mid-seventh/thirteenth century). He also wrote no fewer than four commentaries on Ibn Arfaʿ Raʾs (fl. sixth/twelfth century) *Shudhūr al-dhahab* (“Splinters of gold”) or parts thereof (Wiedemann, 22–3; Holmyard, 48–9; Ruska and Hartner, 109–10; Siggel, 1:44–57, 85–9, 3:25–9; Taslimi; *GAS*, 4:118, 165–6, 287, 290; Ullmann, *Natur- und Geheimwissenschaften*, 237–42; Hill, 339–40).

Al-Jildakī often updated and expanded his texts later in his life (cf. Holmyard, 49–50; Ullmann, *Natur- und Geheimwissenschaften*, 238). He refers to five voluminous works as his “five comprehensive books,” which he considered his most important (MS Cairo, Dār al-Kutub, al-Maktaba al-Zakiyya 828, pp. 165, 207; MS London, Wellcome, Arabic 29, p. 115): *Nihāyat al-ṭalab fī sharḥ al-Muktasab* (“The end of the search, on the commentary on

the *Muktasab*”), *al-Taqrīb fī asrār al-tarkīb* (“The approach, on the secrets of composition”), *Ghāyat al-surūr fī sharḥ al-Shudhūr* (“The summit of joy, on the commentary on the *Shudhūr*”), *al-Burhān fī asrār ‘ilm al-mīzān* (“The proof, on the secrets of the science of the balance,” partial French trans. Corbin, 29–60, 87–143), and *Kanz al-ikhtisās fī ‘ilm al-khawāṣṣ* (known also as *Durrat al-ghawwās*, “The diver’s pearl,” ed. Burjaklī). His late work *al-Miṣbāḥ fī asrār ‘ilm al-miṣṭāḥ* (“The lamp, on the secrets of the science of the key,” lith. ed. ‘Alī Maḥallātī, ed. in Harris), the first part of which he probably finished in 768/1367, was written as a summary of his previous books and treats the principles and goals of alchemy and gives an overview of its history (cf. MS Leiden University, Or. 1274, fols. 3b, 53a; MS Mashhad, Raḍawī, 10709, not foliated; Harris, 547, n. 59; Ullmann, *Natur- und Geheimwissenschaften*, 240; Wiedemann, 23–4).

Al-Jildakī believed that he would have a successor and heir to his alchemical knowledge in the ninth/fifteenth century, and some of his works were indeed continued by the Ottoman-period author al-Iznīqī (fl. ninth/fifteenth century), who styled himself “the new author” (*al-mu’allif al-jadīd*) (cf. MS Berlin, Staatsbibliothek, Spr. 1916, fol. 292a; Siggel, 1:69–81; Ullmann, *Medizin*, 291–2; Ullmann, *Natur- und Geheimwissenschaften*, 131–2, 413–4).

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REGULA FORSTER  
JULIANE MÜLLER

## al-Jurjānī, ‘Abd al-Qāhir

Abū Bakr ‘**Abd al-Qāhir** b. ‘Abd al-Raḥmān **al-Jurjānī** (d. 471/1078 or 474/1081) was one of the most important literary theorists of the mediaeval Arab world. While he is often described in biographical dictionaries as “the famous grammarian,” his most significant